

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

No. 25.

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For the Christian Repository.

No. XI.

TO THE SOCIETY OF FRIENDS.

On Baptism.

Though I am not aware of any rightful claim which Amicus may have to write more numbers on this, or any other subject than myself, I should be very willing for ought that appears in his last Essay, to leave the four numbers I have written to stand against his five. But there are two or three objections advanced in former Essays and renewed in this, which ought perhaps to be answered more at large. After advancing a few more ideas in answer to these, I shall leave this subject with you and the public, with full consent that your friend should write as frequently and as voluminously as he please. His arguments are evidently exhausted, and no judicious person will measure the strength of an argument by the number of words. His last is the desperate effort of a dying man. Goaded and infuriated by the command of Christ, the Practice of the Apostles, the unequivocal language of the whole New Testament, followed by the Testimony of the Fathers, he has nothing to do but madly "kick against the pricks."

In his desperation, he not only denies that the Apostles practised water baptism on the day of Pentecost; and that baptism commonly in Scripture, signifies an outward rite; but he denies that Doddridge, Pyle, Campbell, Scott, Henry, Packhurst and Gill, are of any authority as critics, or the Fathers as witnesses to a plain fact! Yea, more than this, he labours to destroy or nullify the church of Christ for 1300 years!! As he foresees the testimony of the early Fathers will not only on this, but many future subjects, be a severe thorn in his side, he makes a desperate effort to set the whole aside at once. He says they were "miserably divided in sentiment." If so, it will be easy for him to show they were divided on water baptism. Let him try it. I challenge him to produce one Father within the first four centuries, who was of a different opinion from those I have quoted. He says, "no two were of the same opinion." In my last I quoted more than seventy, all agreeing in water baptism, and I could easily quote as many more. He calls the church in her first and purest ages "an apostatized church," says that within "one hundred and fifty years" after Christ, she was reduced to a state of "humiliating depravity." Reader, Christian, can you suppress your indignation! This was the church, and these the leaders that faced the Ten Imperial Persecutions—that laid down their lives by hundreds of thousands for the gospel of Christ—that without a sword or carnal weapon, by mere dint of piety, patience and perseverance, swept their enemies from the Roman Empire, and conquered the then known world! In short, these were the Martyrs so often referred to, whose "blood was the seed of the church." Now if the success of the Apostles is any proof of their piety, and the truth of their cause, the success of the Fathers and Christians of the first four centuries, (later than which I have not quoted) is a proof they were no "apostatized church." The first preachers of the gospel, after the Apostles, were not generally learned, but it is cruel to doubt they were pious men. While therefore we do not receive them as authority in their expositions of doctrine, we have perfect confidence in them as honest witnesses of fact. The "Apostolic Constitutions," it is generally supposed, were written at the close of the Second, or in the commencement of the Third century, and have been received as authority by the greatest men. Grotius (whose learning Amicus may doubt, if he please,) received them as authority, and quotes the very passage quoted by myself. The unanimous testimony of these good men to the universal prevalence of water baptism in those early times, is proof irresistible, if any one is wanted, that neither Paul, nor Peter, nor any one of the Apostles ever changed their mind, but practised and recommended this ordinance to the day of their death.

The next bold objection of Amicus, is to the meaning of the word "baptize." He denies that it commonly signifies an outward rite, but "very commonly (that

is, more than commonly) implies the purifying operation of the Holy Spirit." Now I am willing to admit that it sometimes "implies" regeneration, but I deny that this is its common or proper meaning. Whenever it signifies a change of heart, the sufferings of Christ, or the communication of miraculous gifts, it is ridiculous to deny that it is used in a figurative, and what grammarians call, an improper sense. To show in what sense it is used in scripture, I will quote a few who were as well acquainted with the meaning of the words they used, as any of their opponents. 1. Matthew calls John the Baptist's rite, which was undoubtedly with water, *baptizing*, iii. 6. 2. Mark does the same, i. 4. 3. Luke, Acts viii. 16. says, "For as yet the Holy Ghost was fallen upon none of them, only they were baptized." 4. Philip went down into the water and baptized the Eunuch, Acts viii. 38. 5. Peter, Acts x. 47. After the Holy Ghost had fallen on the centurion and his company, says, "who can forbid water, that these should not be baptized." 6. Paul, 1 Cor. i. 17. says, "Christ sent me not to baptize," and in chap. xv. 29. he speaks of their being "baptized for the dead;" and in Heb. x. 10. he calls the sprinklings and washings of the old dispensation "divers baptisms" (Greek.) And lastly, John in his Gospel, written at least 60 years after the death of Christ, uses the word in the same sense, John iii. 22, 23, 26. iv. 1. Amicus is pleased to say, he can produce "more than Thirty" instances where it is used figuratively for "the operation of the Holy Ghost." If he could produce a hundred, it would be of no avail, unless he could prove that this was its common and proper sense, and that it was so used by our Lord in his commission. But so far from this, with the exception of a few passages in which it is used for the sufferings of Christ, and for miraculous gifts, out of Eighty passages, he cannot produce Ten in which it even alludes to, or "implies" the influence of the Spirit; and of passages in which it is used exclusively for regeneration, he cannot produce one! The texts to which he will at once refer, are 1 Cor. xii. 13. Gal. iii. 27. Rom. vi. 3. 1 Pet. iii. 21. in all which texts baptism is used in a literal as well as figurative sense. The first is your favorite text, "By one spirit we are all baptized into one body." This "one body" is the church visible and invisible. By baptism with water we are introduced into union with the former; by baptism with the Spirit, into union with the latter. The one is a type of the other. The meaning of Gal. iii. 27. is the same. "As many as have been baptized into Christ have put on Christ." Baptism is here also used in two senses, a literal and a figurative. As many as have received outward baptism, have put on Christ outwardly or made a profession of Christ; as many as have been baptized into his Spirit, have put him on inwardly, or received his image on their hearts. I have quoted these favorite passages of yours to show that in these also there is a reference to the external rite; and secondly, to show the use of Baptism as an external bond of union, a profession of Christ, and a badge of discipleship.

The next bold objection which he makes, and one in which he surpasses all his predecessors, and shows himself a perfect hero in contradiction, is that the Apostles did not practice water baptism, on the day of Pentecost. I know not what he will deny next, unless it be, that John the Baptist used water! It is not enough that the Apostles, on that occasion, distinguished between baptism and the gift of the Holy Ghost; not enough that they afterwards explained their own meaning in the cases of the Eunuch, Centurion, and others, when water is expressly mentioned—he will have it they did not baptize with water, because "there was no stream of water within several miles deep enough to immerse them!!" And because there was no "stream of water" near Samaria, nor in the Centurion's house, nor in the Jail of Philippi, we are, I suppose, to infer there was no water baptism in any of these places!—To me it seems that had the water been poured upon them, it would have been quite as expressive of the outpouring of the spirit, as plunging them all over in water. (How Amicus can consistently contend that baptism means immersion all over in water, and yet has no allusion to water, I submit to the reader.)

But he has discovered another argument of still

greater force, they were baptized for the remission of sins," and no christian will say that remission of sins is obtained by water baptism." This he thinks conclusive. I would ask if remission of sins is obtained by the baptism of the spirit? certainly not; remission of sins is granted first, and then the Holy Ghost is bestowed.—God pardons the rebel, before he adopts the child. Again, I ask why is John's baptism called the "baptism of repentance?" Acts xiii. 24. xix. 4. Did it obtain remission?—Every one may see that the reason why it is so called is, that it was a profession of repentance, an indication or sign of repentance on the part of the person baptized; while on the part of God it was a token of pardon, or a sign of the remission of sins. Thus it is said, Luke iii. 3. "He (John) came into all the country round about Jordan, preaching the baptism of repentance for the remission of sins." Mark i. 4. "John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins." Now I ask, did not John baptize with water? Or will he deny this also! He might just as well deny that John baptized with water in the wilderness, or that the Apostles did the same on the day of Pentecost. His boasted argument, therefore, recoils upon himself, and shows at once the fact and the propriety of water baptism. It is a sign of "repentance" on our part, and of "remission of sins" on the part of God. It strengthens our hope of remission, and the obligation of repentance, and thus is an useful means of grace.

Amicus quotes me as saying it was no man's duty "to command any one to be baptized with the Holy Ghost." I said no such thing; though if I had, it would have been true. I meant to say, it is "no man's duty to be baptized with the Holy Ghost;" using this phrase in its only scriptural sense, for miraculous gifts. It was no more their duty then, than mine now, to speak with tongues, utter prophecies, and work miracles. And the apostles did not mean to "command" any such thing, but to confess Christ, to profess repentance, and "put on Christ" by being baptized with water in his name.

On the subject of "Apostolic Infallibility," he thinks it better to make them err in judgment than in practice. I think it better to dishonor them than God; better to impeach their integrity than their inspiration. Their integrity is their own concern, their inspiration is ours. An error in judgment would reflect on him who promised to "lead them into all truth;" an error in practice would only prove them imperfect in sanctification.—Amicus must know little of the human heart, or of christian experience, not to admit that the best of God's people "do the things which they allow not," and while "with the mind they serve the law of God, with the flesh they serve the law of sin." (Rom. vii.) But on this subject your advocate is as bad as myself. For, in his last essay, he says, "I am very certain they never were mistaken on this point," (baptism) i.e. their judgment was right. But in the preceding essay, he says "I admitted that in the early periods of the church, the Apostles practised water baptism." Then they either practised contrary to their judgment, or they viewed water baptism as right! But if they judged it right, and "were not mistaken," then it certainly was right. Thus Amicus has "aided in defeating himself!"

The reader will remember however, that my doctrine is, they never erred in judgment, and seldom, very seldom erred in practice. And that they never commanded, nor recommended, nor habitually practised any thing wrong. That, therefore, their commanding, recommending, and habitually practising water baptism, is a proof of its propriety and divine authority.

In answering my argument from John iii. 5, he very disingenuously substitutes the 3d verse for the 5th.—In the text which I quoted, our Lord does not say "except a man be born of water, he cannot see," but cannot enter into the kingdom of God. Unbaptized persons may see, with the natural eye, the visible church, but cannot enter into it, or become its members.

I now proceed to notice two texts which have been used through this whole discussion as perfect hobbies, texts in fact, upon a false construction of which the greater part of your system rests, texts which form the cement of Barclay's work, and which I believe have more influence upon your mind than all the rest of

Scripture. The first is Eph. iv. 5, "one Lord, one faith, one baptism," and the second, Mat. iii. 2. "I indeed baptize with water, but he (Christ) shall baptize you with the Holy Ghost." The former you quoted as excluding more than one form, shape, or kind of baptism; and the second as equivalent to a declaration that Christ should not baptize with water. On the first text, I remark, 1. I have no objection to your doctrine; I admit there is but one baptism, and that is water baptism. This is the common, proper, real baptism of the Scriptures; all other baptisms are not really, but only metaphorically such. But 2. I object to your construction of this text. Because you would set aside the baptism of blood, as well as that of miraculous gifts, and thus make the Apostle declare a falsehood; and because, it was not the Apostle's object to tell how we are baptized, but to draw an argument for the unity and harmony of Christians. He is advising them to "keep the unity of the spirit in the bond of peace," because they have "one Lord, one faith, one baptism;" i. e. the same Lord, the same faith, the same baptism. His expressions as much prove there is but one kind of faith, as one kind of baptism; and we know there are different kinds of faith. Again this text as clearly proves there is but one Lord, as one baptism. And as the Father is here called Lord, therefore, upon your construction neither the Son nor the Holy Ghost is Lord, for there is one Lord, as well as one baptism. If the phrase "our Lord" is not inconsistent with a plurality of persons in the Godhead; the phrase "one baptism" is not inconsistent with plurality of modes. You must therefore either give up your argument or reject the doctrine of the Trinity. Only substitute the words "the same," in the place of "one," and you perceive the force and beauty of the Apostle's argument. Thus one of our main pillars falls to the ground.

Let us now examine your other argument, John's prediction, that Christ should not baptize with water. John never made any such declaration, or any thing like it; and before you quote Mat. iii. 2. any more in this view, escape if you can, the following dilemmas. 1. Christ actually baptized with water. John iii. 22. "And there he (Jesus) tarried with them and baptized." This was no "false report," nor "scandalous rumor," but the declaration of an eye witness, of the beloved disciple, and inspired Apostle. "He tarried there and baptized." 2. It is of little consequence whether he baptized with his own hands, or by the hands of his disciples; whether he did it himself, or ordered it to be done. If he had not been the director, cause, and author of it, it could not have been said with truth, "He baptized." 3. Now John the Baptist either did not say Christ should not baptize with water, or he told a falsehood! If you admit the former, you give up his testimony; if the latter, you tell us his testimony is nothing worth. Take your choice.

If you attempt to escape by saying "Jesus baptized not, but his disciples," (John iv. 1.) and that John did not allude to what Christ would do by his disciples, but to what he should do in his own person, you are in another dilemma. For 1. The baptism in question (Mat. xxviii. 19.) is a baptism to be performed not by Christ immediately, but by the hands of his disciples. "Go ye, baptize all nations." Now, 2. John either referred to what Christ should do by his disciples, or he did not. If he did not, his declaration has no bearing on the question. If you say he did, you surrender your position, make John the Baptist assert a falsehood, and contradict yourselves!

The truth is, John the Baptist did not mean to assert that Jesus should or should not baptize with water; he only intended to contrast his own meanness with Christ's glory; as he says in the same verse, "He that cometh after me is greater than I; I can only baptize you with water, but he shall baptize you with more, with the Holy Ghost." I have been thus particular in answering these two texts, because they form the two sides of Barclay's ladder, which once taken away, the internal structure falls of course.

Before I conclude, I would add a word on the conformity of this ordinance to the present dispensation.—Says Amicus, "we are not to suppose that Christ would order any rite inconsistent with his own administration." True; but we are to suppose Him a better Judge of what is consistent and what is inconsistent than ourselves. The fallacy lies here: you first determine in your own mind what is proper for Infinite wisdom to prescribe, and then take it for granted this has actually been prescribed. We take the opposite course; first inquiring what God has actually prescribed, and then acknowledging "he hath done all things well." Upon your ground infidels reject the inspiration of the Scriptures. They first imagine *a priori* what sort of a Revelation God would make, and then because the Bible does not correspond with their preconceived notions, they reject it as false. The grand argument on which we rest its propriety, is the same on which we rest the Trinity, the divinity of Christ, and justification by faith alone.—God has expressly taught it in his word. Yet we are far from saying, it cannot be defended on the ground

of reason. For when viewed as connected, as it always is when properly administered, with teaching; when viewed as a sign of discipleship, and the bond of a covenant, it is an excellent means of grace. It is no more inconsistent with the present dispensation than preaching, prayer, singing, conversation, public worship, silent waiting—all which are external signs of certain exercises of heart, binding the persons who practise them, to make their internal feelings correspond with their external conduct. All these, with baptism and the Lord's supper, are means of grace, or ordinances by which God, in his own time and way, communicates grace, and without using which no person has a right to expect grace. While we are in the body, it will ever be proper, yea necessary, to address our understandings through our senses. PAUL.

For the Christian Repository. THIRD REPORT

OF THE Auxiliary Missionary Society of the Presbytery of New-Castle.

For the first two years the Funds of this Society were too limited to employ a Missionary. And though during the last year, the public has done something more for our support, until our funds shall be increased manifold, our scanty labours will be hardly perceptible in our wide Missionary field. The number of subscribers to this institution, bears but a small proportion to the numbers interested in its prosperity. Out of 51 congregations connected with this Presbytery, in only one has an association been formed for our aid. The Ladies of New London very early combined for our assistance; and their annual remittances have been regular and liberal. Within two years they have forwarded to us the sum of \$56,—more than we have received from any other single congregation. After the annual sermon at New-London, in July 1820, a collection was raised of \$11 91 cents; and on a similar occasion at Fagg's Manor, this year, the sum of \$19 94 cents. To the Ladies of Chesnut Level Church, we are much indebted for their liberal donation, received last spring, of \$23 44 cents. From the Missionary Box of Pencader, as the avails of charity at the Monthly Concert, we have received the sum of \$12; and from the Female Tract Society of Upper Octorara, a donation of \$10. To all these the Society returns its thanks, and from them solicits future aid in this labour of love.

With the funds entrusted to our care 4 Missionaries have been employed during the past year.

1. Mr. Samuel E. Cornish, (a coloured man,) was employed as a Missionary, one month, through the destitute parts of the State of Delaware. He preached with acceptance and apparent usefulness, in Smyrna, Kenton, Fairton, Dover, Camden, Milford, Millsborough and at the Poor House near Wilmington. The seed sown in these places, it would be unreasonable to doubt, will one day bring forth some fruit.

The same Missionary was employed another month, (principally among the coloured people,) in Nottingham, Charleston, Port Penn, Mount Pleasant, St. Georges, in the neighbourhood of Conowingo, Rock Run, and in different parts of Chester County. Not only with his coloured brethren, but also with the whites, he seems to have been a popular preacher, and we trust has done much good. During the period of his labours, he preached 48 times.

2. The Rev. Stephen Boyer having been appointed to spend one month in the destitute places along the Susquehanna in his vicinity, and being providentially prevented from fulfilling the Mission himself, engaged Mr. John H. Smaltz, a Licentiate of the Classis of New Brunswick, to supply his place. Mr. Smaltz, accordingly laboured for one month in Charleston, Wrightsville, Dry Town, Chesnut Hill, Marietta, Bainbridge, Elizabethtown, Washington and Strasburg; a region thickly populated, disposed to hear, and in several places willing to support the gospel. His labours were so acceptable, that a pressing request has since been forwarded to him for a continuance of his ministrations, with the offer of a partial support. During the month, he preached 24 times, often to large and crowded congregations.

3. Mr. William R. Smith, a Licentiate of the Presbytery of Northumberland, was also engaged for one month; but his health failing, he left the Mission at the end of two weeks. He laboured principally in the vacant congregations of Lower Brandywine and Red-Clay-Creek, with acceptance, and we hope, not without success.

4. Mr. Robert R. King, a student of the Theological Seminary of Princeton, having been sent by the Board of Missions to labour two months under our direction, spent the principal part of his time in Buckingham and Blackwater congregations, lately vacated by the death of Rev. Charles Wallace, and anxious to procure another pastor. Mr. King preached also in Snowhill, Berlin, Milford, Dover, Smyrna, Drawyers, the Forest, Port

Penn, Mount Pleasant, and Wilmington. During his Mission, he preached 33 times and collected for the Society 20 dollars.

The Journals of our Missionaries, when read at the Annual Meeting, brought into view the nakedness of the land, and strongly urged the necessity of greater efforts to supply the lack of vision to perishing souls. Whoever will cast a glance over our extensive district, and compare the number of ministers with that of the congregations; and both these with the wants of the people, will be struck with the lamentable disparity between the former and the latter. We have on our list 51 congregations and 26 ministers, that is, nearly two churches to one preacher. Of these 26 ministers, 4 through age, infirmities and other circumstances, are without a pastoral charge, leaving only 22 settled preachers, to minister in a district containing at the lowest computation 300,000 souls. In the southern part of Pennsylvania, and the northern part of Maryland, within our bounds, there are probably 130,000 souls; among whom we have only 17 ministers, and 3 of them without a charge. In the State of Delaware, among 72,000 people, we have 7 ministers and 15 congregations, that is, one minister to 10,000 people. On the Eastern shore we have only 2 ministers and 7 congregations among at least 100,000 immortal souls!—and one of these ministers is without a charge. It has been usual, in calculations of this kind, to allow one pastor to a thousand people, which however well it might answer in a compact city, to the scattered population of the country is a small allowance. When we remember that there are thousands who will never attend preaching unless it be brought to their very doors, and thousands more who never will attend any but a preacher of their own denomination, and the extreme difficulty of suiting the fastidious taste of others;—when we remember how much preaching is required on the Sabbath and through the week, how much catechising, family visitation, attention to funerals, and other offices which are expected from a preacher of the gospel; and also, that in a large number there "must needs be" some unqualified, some unpopular, and some infirm, we must admit that one pastor to 1000 people is less than their spiritual necessities will require, or the Millennium will afford. In England, among 8,000,000 of people, the established church alone has 10,000 parishes, and 18,000 preachers, i. e. nearly two ministers to each parish, or one preacher to 450 people. Besides these, according to the Christian Observer for October last, the dissenters have 3848 churches more: If to each of these you allow one preacher, (which is half the allowance to each Episcopal church) there will then be 13,848 churches, and 21,848 preachers in that country; which will give one church to 577, and one preacher to 366 inhabitants. And yet such is the lamentable scarcity of churches in that country, that the Parliament lately voted more than 4 millions of dollars for the erection of more!

Allowing, therefore, one minister to a thousand people, we should not even then be half so well supplied as England. But to afford even this number of Presbyterian preachers to the people within our bounds, would require in our body an increase of 274—or ten times our present number! Our ministers have been frequently required to ride from 30 to 50 miles to supply vacancies, leaving perhaps two or three congregations vacant at home. The pastor of Lewistown has no ministering brother within 50 miles in any direction; and in any direction but north, could reach but two in double that distance.

Nor let it be supposed that our district is supplied by other denominations. The Episcopalians have but two ministers in the State of Delaware—not more than five on the eastern shore, and probably not more than ten in the remainder of our district. The Baptists, if you except what are called "local preachers," have not a greater number. Our Methodist brethren are perhaps more numerous than ourselves. Allow them double our number, and all other denominations 38, and we shall have 150 preachers to 300,000 souls,—leaving half the people without preaching from any denomination whatever. These calculations are simple and easily made, but show in a most convincing light the extreme want of missionary labor within our bounds, and the loud call that there is both to ministers and people to come up to the help of this society. The blood of souls will be found in our skirts, if they perish through our neglect or delay!

The following are the Receipts and Expenditures of the Society.

RECEIPTS.	
In the Treasury, July 1820	\$50 00
RECEIVED AT THE ANNUAL MEETING.	
Subscriptions of Members	30 00
Female Aux. Association, New London	29 64
Collection after Sermon	11 91
Donation from W. Moderwel	10 00
W. Herbert	3 00

In 1821.	
From Missionary Box, Pencader	\$ 12 00
Ladies of Chesnut Level Congregation	23 44
Tract Society of U. Octorara	10 00
Collection at Fagg's Manor	19 94
Subscriptions paid	35 00
Female Aux. Cent Association N. London	26 36

Collected by Mr. King	261 29
	20 00

Total	281 29
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EXPENDITURES.	
To Samuel E. Cornish	70 00
John H. Smaltz	33 00
William R. Smith	16 50
Robert R. King	66 00

Leaving in the Treasury	185 50
	95 79

\$ 281 29

The Officers of the Society for the current year, are
The Rev. James Magraw, President.

A. K. Russel, Secretary.

Robert Graham, Treasurer.

The Rev. Messrs. Samuel Martin, John E. Latta, Robert White, James Latta, James Magraw and E. W. Gilbert, with Messrs. Matthew Stanley, Thomas M. Clelland and Robert Porter, the standing committee.

The Westchester and Downingtown editors, will oblige a number of their subscribers, by inserting the above.

CHRISTIAN ACTIVITY.

To the Editor of the Christian Spectator.

Sir,—Sometime during the last winter, in a letter to the Rev. Professor STUART, of Andover, I communicated some information relative to the labors of the two Congregational churches in this place. A relation was made particularly of the scheme pursued by the brethren in visiting and holding conferences in the neighbouring villages, and in churches and in towns more remote; together with the manner in which their labours have been blessed by the Holy Spirit, in causing revivals of religion to take place all around us.

A reply to this communication was made in April, and as I think it may be useful to the churches of Christ in our country to know the opinion of so distinguished a minister of the gospel on this subject, I take the liberty to send this letter for publication in the Christian Spectator.

I am, Sir, your friend, TIMOTHY DWIGHT.
New Haven, July 10, 1821.

Andover, April 27, 1821.

My dear Sir,—Yours written sometime since, was duly received, and has been read until it is literally worn out. Soon after receiving it I communicated the substance of it to our meeting on the evening of our monthly concert of prayer.

This occasioned it to be enquired after, and read by all those persons among us, who take peculiar interest in doing good. This very day, I have lent it to be read to-morrow evening in the Conference at Salem, conducted by laymen; and where at present a revival has begun.

I thank God that I have lived to see the day in which laymen are beginning to feel as if they had something to do, as well as ministers, in propagating the truths of the Gospel.

Thus did they in primitive ages. (See Acts, viii. 1—4.) It is a most preposterous thing for any man to suppose, that he is not under obligation to use all his powers in the service of the Church. I bid you God speed with all my heart; and hope in God that the spirit which is kindled at New Haven, will speedily pervade the Christian world.

I have only two cautions to suggest; and these I think important. 1. Let no one under-

take to teach any more than he has learned. Let him not usurp the place, or claim the prerogatives of a regularly ordained minister. This caution is necessary to preserve order. 2. Guard well against all approaches to mere excitement of the passions, and appeals to simple natural feelings; in other words, against any enthusiasm or extravagance. Guard well against a censorious spirit in respect to Christians who do not at once fall in with our views, and are afraid of enthusiasm—While the object is not at all abandoned, they may be treated with tenderness; and when they see the good effects of the practice, they will fall in with it. Guard well against being proud of success; or being disposed to feel elevated, so as to look with disdain on a humble minister whose labours have not been blessed. The greatest danger of those whose labours are blessed, is spiritual pride. If this once enter the sacred enclosure of the church, it will mar the fairest portion of God's inheritance.

"These things, if ye observe ye shall do well." And observing them—go on, labour, prosper; esteem the reproaches of men as nothing; look at the glory of God and the salvation of never dying souls; and then rouse up to renewed and still more vigorous action. That the Almighty God may bless the labours of you and your coadjutors in the glorious work, is the sincere and fervent prayer of. Your's sincerely and affectionately,

M. STUART.

UNITED PRAYER.

"By this shall all men know that ye are my disciples, if ye have love one toward another."

It is often urged by infidels that it will be time enough to embrace Christianity when its professors agree among themselves; and there is but too much ground for the objection; our Saviour has been too long wounded in the house of his friends by the prevalence of party spirit; jealousy and prejudice exist, where love and peace should reign. There are some points in which Christians of different denominations think they cannot consistently unite; but these are only the "mint, annise and cummin." Surely all who love the LORD JESUS can, and ought to unite at the Throne of Grace, and let the minor differences of sect and name be swallowed up in love to God and zeal for the salvation of souls. Then will it again be said, "See how these Christians love one another;" we shall hail it as the harbinger of a glorious day for Zion. Wherever this union has existed, we believe God has owned and blessed it; and it is a striking fact, that this has been the case in the late revivals in our country. When Episcopalians, Congregationalists, Baptists, Presbyterians and Methodists meet to unite in prayer for the outpouring of the Spirit, we trust God will hear and answer, and pour out a blessing till there be not room to receive it. Will not all Christians, then, every where, unite in saying, "Let us go speedily to pray before the Lord, and to seek the Lord of Hosts—I will go also." Bos. Rec.

JEW.

About 30 Jews at Sydney, (New South Wales) meet together once or twice each week to have their own prayers and the Scriptures read to them. Joseph Marcus, their only acknowledged Levite, is a very intelligent, well disposed man, and is favorable to the Christian doctrines. He often attends the Christian church—says, his prejudices are all removed, and asks the prayers of Christians "that he may have the faith of Abraham to the salvation of his immortal soul."

Auxiliary Missionary Societies have been formed under happy auspices in two of the West India Islands, St. Christophers and Ne-

vis. Such an event shows the power of Christianity in subduing the prejudices of the human heart, even where they exist in the greatest strength—for but a few years ago, the utmost hostility was manifested through the West India Islands to missionary operations in every shape. It was apprehended, or at least asserted that slaves could not be taught without being ruined. The best possible comment on such an opinion, and on the patient piety and persevering zeal of the first missionaries, is found in the fact, that after a fair experiment made in direct opposition to public feeling, slave owners themselves are requesting Missionaries to come to them, and pledging themselves to their support.

ON HEARING SERMONS.

It is but too common for those who attend public worship, to look upon the sermon as something only to be criticised, and canvassed, and perhaps it is seldom made the subject of meditation at all, for the remainder of the week.—Let us suppose a parallel case. Suppose that a criminal, just about being launched into eternity, is permitted to have all the consolations afforded by religion, administered previous to his departure. He hears, with great composure, the precious promises held out in the gospel to the repentant sinner, and as soon as the exhortation is ended, while standing on his coffin, he occupies the remainder of the time in criticising the sentiments of the speaker. This is a case precisely parallel: we are all criminals in the eyes of a just and holy Being—we are all standing at this very hour upon our coffins. The tender of divine love and mercy is made to us every Sunday from the pulpit, and we are employing that time allowed us for repentance, in criticising the speaker's language. We would have this offer made in a more smooth and decorous phraseology—it must, to satisfy our elegant taste, be embellished with all the graces of delivery—our delicate ears are shocked at the barbarous phraseology of the orator. What madness is there in bedlam superiour to this? If a town should be besieged by a victorious foe, and incapable of holding out, sues for mercy, and a proclamation should be made by the invading general, offering a free pardon to all who should return to their allegiance, how few of the inhabitants would think of criticising the tones and accents of the herald, who was employed to announce such joyful tidings!

ON SPIRITUAL KNOWLEDGE.

Spiritual Knowledge is something more than bare knowledge of spiritual things. It differs from that which is merely theoretical not so much in its degree as in its nature and tendency.—It is divine in its origin, and transforming in its influence, closely connected with the exercise of spiritual dispositions and the enjoyment of spiritual blessings.

Speculative Knowledge is like the light of the moon in the depth of winter, when the ground is covered with snow. It is as cold as it is clear, and as barren as it is beautiful. Spiritual Knowledge may be compared to the sun in the height of summer, shining in its strength. It gives animation as well as information, and causes the fruits of righteousness to abound in hearts that previously produced nothing but folly and wickedness; so that (to use the figurative language of the prophet) instead of the thorn comes up the fir-tree, and instead of the brier the myrtle-tree.

Two proprietors of estates on the Island of Grenada, have sent for a Missionary, agreeing to make up the whole of his expences, that he may labor in the windward part of the Island without charge to the Society.

MONTHLY CONCERT.

The writer of this has attended with many churches in different parts of the country. The meetings are, in general, all of nearly the same character; so that by giving a view of one, which he attended, a tolerably correct view will be given of all. At this there were four clergymen present. The house was filled as usual. Much was expected. But the exercises, though good, must have disappointed any one who expected to have united in supplicating the quickening influences of the Spirit on the church and on the world. Those who led in these exercises, appeared to feel, what the Rev. Pastor of an adjoining parish, on the same evening expressed, that the object of the meeting was to pray for a revival of religion first, and principally in that place, and then in other places. In the exhortation given by one minister; in the statement concerning the religious feeling in the city, given by another; and in the prayers offered by the other two, there was nothing except the cold allusion to the Jews and the heathen, which is heard in every prayer, to lead our minds beyond the bounds of the city. While returning, though I could cheerfully concur in the general remark, we have had an excellent conference, I could not suppress the emotion of regret, that these christians could not participate in the expansive, benevolent, holy joy, which warmed the hearts of their brethren in Boston and vicinity, who at the same time were retiring from a monthly concert. Nor is the desire yet extinguished, that they and all the churches may be induced to know and improve the same means, that their meetings may be equally blessed. These means are simple, easily improved. Instead of praying, first and principally for a revival in our own parish, and then in other parishes; at this season, let the prosperity and extension of the Redeemer's kingdom, at once fill our souls; let the success of the Bible and Missionary Societies, the means by which it is extending, in turn be the burden of our prayer. The hearts of christians will then be enlarged, ennobled. Instead of a didactic discourse, or practical exhortation, let the mighty revolutions taking place in the moral world, let the enlargement of Zion, as it appears in the formation of every new benevolent society, in the establishment of every new Missionary station, and in every revival of religion, be portrayed in proper colors. The hearts of christians will expand with benevolence, will burn. And instead of retiring as from a conference, let us first like Cornelius; afford a passport to our supplications, that ours also may be the blessed assurance, "thy prayers and thine alms are come up for a memorial before God." Then too, will the hearts of christians revive; and they will hope and feel that the kingdom of the Lord is indeed coming.

B. Rec.

A PRESSING CALL OF MISSIONARIES.

Shall we not send them aid?

The following extracts of letters from Missionaries at Elliot and Mayhew need no comment. The Missionaries plead not for themselves. They have only to return to the dwellings of their fathers, and competence and ease would again be their lot. But they cannot bear to see the dear youth around them left to all the ignorance and wretchedness of heathenism. It is for these children that they plead. And shall they plead in vain? Is there nothing that can be spared from our tables for the comfort of the dear missionaries who have left the walks of civilized life to make known unto them the way of salvation? Have we no garments to cast around those children of the forest, that they may with decency attend on the

instruction of the school? Dear youthful readers, what answer will you give to these questions?

Mr. Byington writes from Elliott, where he had just arrived, "No one can easily know the extent of labor, or the disadvantages attending labour here, without being on the spot, and being brought himself to feel them. I will mention some of these inconveniences. We have no saw-mill or grist mill, and are obliged to keep our horses almost constantly employed at our mill to grind corn for the family. All our boards must be sawed by hand.

"The family has not a supply of furniture. Six teacups and saucers with the addition of one or two bowls, would have been, a few days since, a fair inventory of our crockery. Since then these have been destroyed by fire. In sickness, some inconvenience is felt when every kind of medicine and food must be prepared in iron, tin or pewter ware. I speak of these things to show our embarrassed situation in regard to conveniences and facilities in our labours. This dear family however, appear contented. They do not complain of their situation. Much more could indeed be done at less expense if this station were better supplied with articles of household furniture, &c. But we do hope that God will appear for us. In many respects he does afford us peculiar encouragement. The boys in our school are docile and kind, ready and able to do any kind of work. They are waked early in the morning and taken to the field to chop wood and clear land. Often has it been pleasant to hear the woods ring with the noise of 20 or 30 axes. In this way they are employed morning and evening. Some bring the cows; others milk them. Others again, feed the horses, and attend the horse mill. All are employed who are able to work.

"In school they appear interesting. It is always to me an affecting spectacle to see them assembled for divine worship, gathered as they are from the land of darkness and the habitations of wretchedness, ignorance and sin, and here allowed to unite their voices in songs of praise, and kneel in prayer before that God of whom till now they had never heard. My heart has been not a little cheered by the hope that God was about to bless some of these children with his saving grace. Several now appear to be quite solemn. They come around the Missionaries and ask our prayers, and when we are assembled for prayer by ourselves, if they hear us sing they will soon come in and remain during the meeting. We have attended two or three meetings with the children on this account alone. Last evening we met five, some of whom appeared broken and contrite in spirit and heart. Pray, my dear friends, for these children and for him who is sent among them just at this interesting time to guide them to the Saviour. The other day when making some preparations for the monthly concert, a boy came into my room and sat down, apparently that he might be conversed with. Perhaps at the very moment, the friends of the Redeemer at the North were praying for the heathen. I could say more, but might raise your expectations too high. I know your caution on such subjects. It becomes me to leave all events in the hands of God. But how can we endure that these children will fail of salvation. We must labour and pray, and give to God all the glory.

"Many more children long to come here.—Hundreds would come if we could say we could take them. This we cannot do. Already we have all we can provide for. We turned away one twice who came 150 miles. He has gone to his own home; but where is his home? It is the house of a heathen, where no knowledge of the Saviour is enjoyed, where he may grow

up in habits of vice, and at length sink down in death without seeing one ray of light reflected from Heaven on his tomb! My heart was moved within me when I saw this youth hanging around our doors longing to receive Christian instruction. Has Christian charity ceased to act? Are there no mercies in the land where the light of Heaven shines? Then how long shall we continue sending away children from our doors for want of means to give them bread to eat, and clothes to wear? I say no more. There is no need of it. And when I tell you we are not a little distressed in regard to keeping our other children for want of means, what will you think? I cannot give up the hope that the Lord will appear for us although a few nights ago two dwellings were burnt to the ground."

In another letter Mr. B. says, "I hope the good people of the north will not grow weary with the tale of our wants and trials. We are unworthy of their charities and their prayers. But let us tell you of our wants, for may I not speak with freedom on this subject to you?

"We ought to be thankful that we have tin cups in which we can drink our rye coffee—I hope we are. But we have not enough of these, and of knives and forks to furnish our family. We set a second table three times a day. When I consider these wants, I look around on my brothers and sisters, some of them weakly, and others weighed down by affliction, labour, and care; and see how poorly they are supplied with the comforts of life, still how cheerful, how contented they appear, my heart is filled with emotions of joy and sorrow. Would the good people of the North send them hats, shoes and bonnets, all of a plain kind, coats, gowns, &c. &c. I should greatly rejoice. Bedding would be very useful. It is easy to spread a blanket upon the floor and lie down upon it. Weariness can rest on the flinty rock, and it will be sweet when weariness is produced in the service of the Lord Jesus. I should be pleased if we could give some of our scholars a bed. This we cannot do now. They are happy and contented as they are.

This year we are to have no supplies (from the American Board) of cloth, paper, iron leather, school books, and but little medicine, and no more money. We are already in debt one thousand dollars. We are in distress; Our only hope is in the God of Jacob. Brother Kingsbury with his staff passed over these brooks, and now he has become two bands among us. May the Lord save us from ruin and not leave us to perish. Dear Brother, your heart is, I trust, much interested in these missions. Would you not profitably employ some, much of your leisure time in exciting an interest among the people of God, and the friends of humanity towards these nations of Indians?"

Mr. Kingsbury writes from Mayhew, "With tears of sorrow, I sit down once more to address you. But now what shall we do? Shall we not pay our debts? Shall we not procure provisions for our family? Just as we are expecting to enter into the harvest shall we see all the hopes which have been raised respecting this nation, dashed to the ground? Shall we be compelled to leave these missions, and to seek our bread at some other place and in some other way. On our account this would be of comparatively little consequence; but what will become of the cause of missions? What will be said of all the zeal, which has been manifested of late for the cause of missions, and for the universal spread of the Redeemer's kingdom?

"By the assistance of God we are resolved to do all in our power to keep up these missions. If we sink, we hope it will be found, that we have not deserted our post while it could be maintained."

Guardian.